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ABSTRACT

A study applied an integrative approach using participatory, quantitative, and qualitative research methods to help the administration of a mid-sized private elementary school discipline and communicate with minority (African-American) students. Micro-ethnographies based on observations at the school were constructed by 12 researchers (students in an advanced intercultural communication course) over a 12-week period. Three sets of questionnaires were developed to examine the problem at different levels of perspective and each utilized a different research design. Of the 522 questionnaires distributed to parents, 74 were returned for a response rate of 14.1%. The response rate from white parents (6.5%) was almost double that of black parents (3.5%). Results indicated that (1) the concerns of teachers, white parents, and administrators were not echoed by black parents, students, or researchers; (2) respondents perceived the largest distances to be between both black people and Catholic values, the administration, and discipline; and (3) both white students and black students were aware that particular actions were against school policy, but black students admitted to a much greater incidence of disobedience than white students. Findings suggest that the participatory model of intercultural communication education used to develop the approach (consisting of academic, community, and social levels) contributed to the development of critical consciousness and improvement of the lives of some of the student/researchers. (Two tables of data and a figure representing the cultural space of the school are included; the three questionnaires, open ended responses, an appendix of data, excerpts from researchers' journals, and recommendations are attached.) (RS)

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INTERCULTURAL COMMUNICATION EDUCATION: A Participatory Model

by

Catherine B. Becker and Brenda V. Easley

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INTERCULTURAL COMMUNICATION EDUCATION: A Participatory Model

ABSTRACT

A participatory model of intercultural communication education operates on three levels. The first level is academic: students are presented with theories of intercultural communication, methods and research findings with an emphasis on practical application. The second level is praxis: students are encouraged to define an area of interest and apply their knowledge of intercultural communication to conduct research about a specific community problem. Third level is social criticism and action: this level attempts to contribute to the development of critical consciousness as well as improve the lives of both the students and the community members participating in the research.

This research attempts to apply an integrated approach using participatory, quantitative, and qualitative research methods in an effort to solve a practical problem dealing with the sensitive issue of racial differences in an educational context.

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INTERCULTURAL COMMUNICATION EDUCATION: A Participatory Model

It has been suggested that culture provides the ground for intercommunication between several communication co-disciplines, such as interpersonal, intercultural, small group, communication education, etc. At the very least, intercultural communication may offer the single most powerful potential arena for productive cooperation and for the accumulation of insight among disparate researchers, pathologists, practitioners and scholars (Starosta, 1988, p. 2). This research set out to explore the ways disparate research methods, quantitative, qualitative and participatory, could be used to solve a practical intercultural communication problem within an educational context.

It is beyond the scope of this paper to revamp the arguments for and against quantitative or qualitative research methods, the theories which underlie them, and their domains of research, but most communication scholars are familiar with them. Although there is often a great deal of disagreement between scholars whose work is based on the assumptions of either one of these paradigms, one can usually find some agreement among scholars within the paradigm. What is less agreed upon than either quantitative or qualitative research, is participatory research.

Participatory Research is relatively new compared to either quantitative or qualitative research traditions, but has been growing steadily since the early 1970s and has been promoted internationally by activities of the International Sociological

Association (see Himmelstrand, 1982; O'Sullivan-Ryan, 1982; Ascroft, Nair, Servaes & White, in press).

Participatory research is operationalized by its proponents as a collective process on inquiry in which members of a community participate in setting the research agenda, collecting data, analyzing data, and utilizing the research for community benefit. Presumably, participatory research will empower communities to solve their own problems, and contribute to social change.

Jacobson (1992) suggests that although participatory research is often posed as a counter to academic studies, such a division is not necessary. He suggests that Craig's (1989) proposal for treating communication research as a "practical discipline" could be used to assess the potential status of participatory research as a scholarly as well as a practical endeavor. This research attempts to integrate quantitative and qualitative research methods in an effort to solve a practical problem in an intercultural communication context.

The academic liaison for this project was the instructor of an undergraduate class studying intercultural communication. The community liaison for this project was the director of Black Ministry for the Roman Catholic Diocese in a mid-sized city in the Northeastern United States, who was a student enrolled in the class.

CONCEPTUAL AND THEORETICAL BACKGROUND

Through studying the components of intercultural communication, students may see how their prejudices and prior

experiences influence their communication (or lack of) with members of other cultures or races. In this regard, intercultural communication education may be an excellent vehicle for bringing about the social change that participatory research attempts to create.

Craig (1989) presents three characteristics which are intended to be exemplary of communication theory conceived within a practical discipline: "These include 1) a dialectical interplay between theory and practice; 2) a detailed account of the practice; and 3) a series of coherent, universalized reconstructions of the practice that collectively highlight its intrinsic principles and values as well as the problems and paradoxes it inescapably faces" (p. 99).

These three characteristics were used to develop this approach to intercultural communication research and education. These same three characteristic will also be used as criteria to evaluate the approach.

THE APPROACH

A participatory model of intercultural communication education operates on three levels:

Level 1: Academic: Theory, Method and Research

Theories of intercultural communication, methods and research findings are presented with an emphasis on practical application.

Level 2: Community: Praxis

Students are encouraged to define an area of interest and apply their knowledge of intercultural communication to define and address a specific problem.

Level 3: Social: Criticism and Action

This level attempts to contribute to the development of critical consciousness of both students and the community members participating in the research. The goal is the improvement of the lives of those involved in the process of intercultural communication.

BACKGROUND OF THE PRESENT STUDY

The vice-principal of a mid-sized private elementary school contacted the researchers in December, 1991 with an initial request for assistance with disciplining and communicating with minority (African-American) students. The vice-principal also asked for assistance in communicating effectively with students from the different groups and in developing cultural sensitivity to the special needs of these groups.

The school's population of children designated as minorities has been rapidly increasing. This is consistent with national trends which predicted in 1991, "that within a few years, fully one-third of the school children and college age population nationwide will be non-white..." (Higher Education Advocate, 1991). During the school year of 1989-1990, students designated as "black" comprised 23.57% of the student body. This population increased to 29.05% in 1991-1992, and during the first three months of 1993, the population of children designated as "black", increased to 33.55%.

The administration presented the researchers with the following "evidence" of the severity of the problem. (see Table 1).

These statistics can be interpreted in several different ways. One could take the position of the white administration and interpret these statistics as "the problems with the blacks are

DISCIPLINE NOTICES SENT HOME TO PARENTS

REASONS: arguing, talking back to teacher, constant fooling around in class, disrespectful of teacher and/or other students, etc.

1989-90	95 Blacks	45 Whites
1990-91	96 Blacks	4 Whites
1991-92*	65 Blacks	58 Whites
TOTAL	**256 Blacks**	**107 Whites**

SCHOOL SUSPENSIONS

REASONS: insubordination,inappropriate language and disrespect to teacher, physical fighting, truancy, brought pornographic material to school, disregarding school rules, brought beebee gun to school, etc.

1989-90	13 Blacks	6 Whites
1990-91	24 Blacks	2 Whites
1991-92*	16 Blacks	12 Whites
TOTAL	**53 Blacks**	**20 Whites**

*Sept. - Feb. only

NOTE: You will see that the problems with th Blacks are doubled to those of the Whites. Some people would look at these statistics and call them unfair and discriminatory. The fact lies in the breaking of rules --deliberately!! The rules cannot and will not be any different for the Black children vs the White children. THE RULES ARE THE RULES!

Table I Discipline Statistics

These statistics can be interpreted in several different ways.

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doubled to those of the whites" or one could take the position that perhaps what are being designated as behavioral problems are actually due to a cultural variation in self-expression or interpretation of the rules. Even more radical interpretations could say that these statistics reflect a gross unbalance in the administration of discipline, due to internalized or externalized racism or that the behavioral infraction of black children stem from frustration with white-ruled institutions and are acts of resistance. Additional interpretations of these statistics could be made, such as the lack of behavioral statistics on "others" which includes Latinos, Asian/Pacific Islanders, and American Indians and comprises 3% of the population.

This research attempts to answer the administration's request for assistance with cultural sensitivity by considering the possibility that their interpretation of the "discipline problem" itself may depend on their particular orientation and that steps to its "solution" may begin with considering other possible interpretations and their implications. The various research methods are combined in effort to understand **if** the problem is interpreted differently by different groups, and if so, **how**. One of the underlying assumptions of this approach is that intercultural communication research and education can and should provide a forum for alternative and sometimes disparate perspectives to be considered.

METHODS

A team of researchers was formed from a university course in

advanced intercultural communication. The class was comprised of both graduate and undergraduate students. The research was undertaken during the semester that the students were enrolled in the class (Spring, 1992). Throughout the semester, the students read extensively about intercultural communication theories and methods. Each student recorded their observations, kept a journal on their thoughts and feelings regarding the class, the research project and its progress.

In addition, students were exposed to various techniques and perspectives which directly and indirectly address the issue of cultural difference based on race. For example, the researchers read about participatory research, the history of desegregation in education, learning styles of black children; they attended work shops on conflict resolution sponsored by the Alternatives to Violence Program (AVP), had a training session with the head of a re-evaluation co-counseling support group for overcoming racism and viewed several related films such as, "A Class Divided."

QUALITITATIVE: MICRO-ETHNOGRAPHIES/JOURNALS

The investigative component of the research began the research team observing everyday life at the school. Micro-ethnography is a naturalistic research strategy developed to assist teachers in understanding the multicultural ecology of the classroom (Nicholson and Oliver; 1992). Ethnography in educational settings focuses on the processes of teaching and learning; the intended and unintended consequences of observed interaction patterns; and the sociocultural contexts within which teaching and learning occur

(Goetz & LeCompte; 1984).

Micro-ethnographies were developed by each researcher based on their observations at the school. Researchers observed faculty meetings, home school association meetings (faculty, parents and administrators), classroom instruction, recreational instruction, as well as interactions in the cafeteria and in the hallways. Researchers were told to note anything that struck them as interesting. Their observations included both communication patterns (interactions and non-verbal communication) and descriptions of the context within which the communication occurred. Context descriptions included such things as the school history, curriculum being studied, environment, and rules students were expected to follow, etc...

Micro-ethnographies were constructed by twelve researchers over an four week period during February of 1992. Following the observation period, researchers compared observations and held brainstorming sessions to construct a list of possible reasons for the "discipline problem."

QUANTITATIVE: Questionnaires/Perceptual Mapping/Self-Report Surveys

The micro-ethnographies were then content analyzed and three sets of questionnaires were generated. Each questionnaire aimed at understanding the problem at different levels of perspective and each utilized a different research design.

Questionnaire A was a checklist of possible problems which resulted from the micro-ethnographies. This questionnaire was designed in attempt to determine if there was agreement among

various groups about the problem and its underlying causes.

Questionnaire B is an attempt to describe the culture of the school and provide a way to change the school via communication using the Galileo method (Woelfel & Fink, 1980). The Galileo method provides a quantitative measure of qualitative concepts and utilizes pair-comparisons to construct a map that is said to represent the culture.

Theoretically, Galileo assumes that the domain of cognition is a multidimensional Riemann space. Every point in this space is related to an object, objects that are perceived as being close to one another in the space are seen as having similar meanings, and those that are far from each other differ in meaning in proportion to their distance from one another. Culture is described by a multidimensional space comprised of aggregated distances between objects which are important (frequently occur) in that culture.

The Galileo method has been used in educational planning to design effective messages to potentially improve communications between different groups (Robertson, 1985).

Questionnaire A & B also included an open ended component which asked, what, if any, additional problems did they perceive, what changes did they feel should be made in the school and what would they do if they were the school principal for a day.

Questionnaire C was prepared just for the students in grades 4-8 to ascertain their perceptions and behaviors regarding the school's rules and policies. The questionnaire included a checklist of all of the behaviors that are against the rules and

some behaviors which were not. The students were asked to estimate how many times they engaged in specific behaviors, if they got caught, and what happened. Students were also asked which rules were against school policy and which rules they agreed with.

Five hundred and six sets of questionnaires A and B were distributed to the following populations: parents 450; teachers 26; staff 14; and administrators 4. The twelve researchers also completed questionnaires A and B. Upon receiving consent from parents which allowed children to respond to the questionnaires, sixteen children responded to questionnaires A and B and an additional questionnaire, C. (Questionnaires A, B, & C are in appendices A, B, & C, respectively.)

RESULTS

Of the 522 questionnaires that were distributed, 74 were returned at an overall response rate of 14.1%. The response rate from white parents (6.5%) was almost double that of black parents (3.5%).

Questionnaire A

The charting of open ended questions from questionnaire A provides us with a quantitative measure of concerns with which each population identifies and is supported by the qualitative statements made in questionnaire B (see Table II). Stated quite clearly are the initial concerns expressed by the administration: "too much fighting"; "contradiction of rules between home and school" and "parents don't spend enough time with children."

Though teachers and white parents agree with most of these

CONCERNS OF RESPONDENTS BY PERCENTAGE

	T	A	S	P B/W	Stu B/W	R
Some Children Too Noisy	-	-	-	-/-	100/-	-
Kids Watch Too Much TV	94	-	-	-/-	-/-	-
Parents not active in child's learning	69	-	100	-/62	-/-	-
Family Problems	82	-	-	-/-	-/-	-
Parents/Not enough time w/children	65	100	-	-/100	-/-	-
No Black Teachers	-	-	-	-/-	67/77	80
Contradiction of Rules between Home/School	-	100	100	-/95	-/-	-
Children Talk Back To Teachers	-	-	-	-/-	100/69	-
Boredom	-	-	-	-/-	-/69	-
Some Teachers	-	-	-	-/-	-/-	70
Not All Students are Catholic	-	-	-	-/-	67/-	-
Lack of Support from Parents	-	-	100	-/100	-/-	-
No Black Administrators	-	-	-	100/-	-/-	70
Lack of Role Models for Stu	-	-	-	100/-	-/-	-
Segregation in Community	-	-	-	100/-	-/-	100
Too Much Fighting	-	100	-	-/-	-/-	-
Curriculum Excludes Diversity	-	-	-	100/-	-/-	-

KEY:
T=teachers; A=Administration; S=Staff; P=Parents;
Stu=Students; R=Researchers; B=Black; W=White

TABLE II RESULTS OF QUESTIONNAIRE A

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concerns, the interesting finding is that these concerns are not echoed by black parents, students, or researchers. White parents perceive "lack of support from parents" (which was a statement made at a Home School Association meeting on the issue of lack of black parent participation in activities) as one of their top concerns.

Questionnaire B's open-ended comments were responded to quite differently by each population. Administration pointed to the magnitude of problems lay with the parents. The vast majority of comments received by teachers related to their disapproval with the design and administration of these questionnaires; while parents addressed disruptive children and ineffective teachers; and researchers mainly focused on equal justice issues. However, students comments were the most diverse of all populations: "I think many teachers, students, and staff at times have a disliking attitude"; "I would change the attitude of most teachers towards blacks"; "I think they should have rewards for people who didn't make the honor roll"; "I don't understand why in Music class we have to sit on the edge of your chairs when it really just hurts your back"; [If you were principal for the day...] "hire some black teachers"; "I'd reduce the school rules and stick to what I say"; "I think it [the school] is too strict and the uniforms stink..."; and "have a talk to the children about how they treat one another." (See Appendix D for further comments).

Questionnaire B

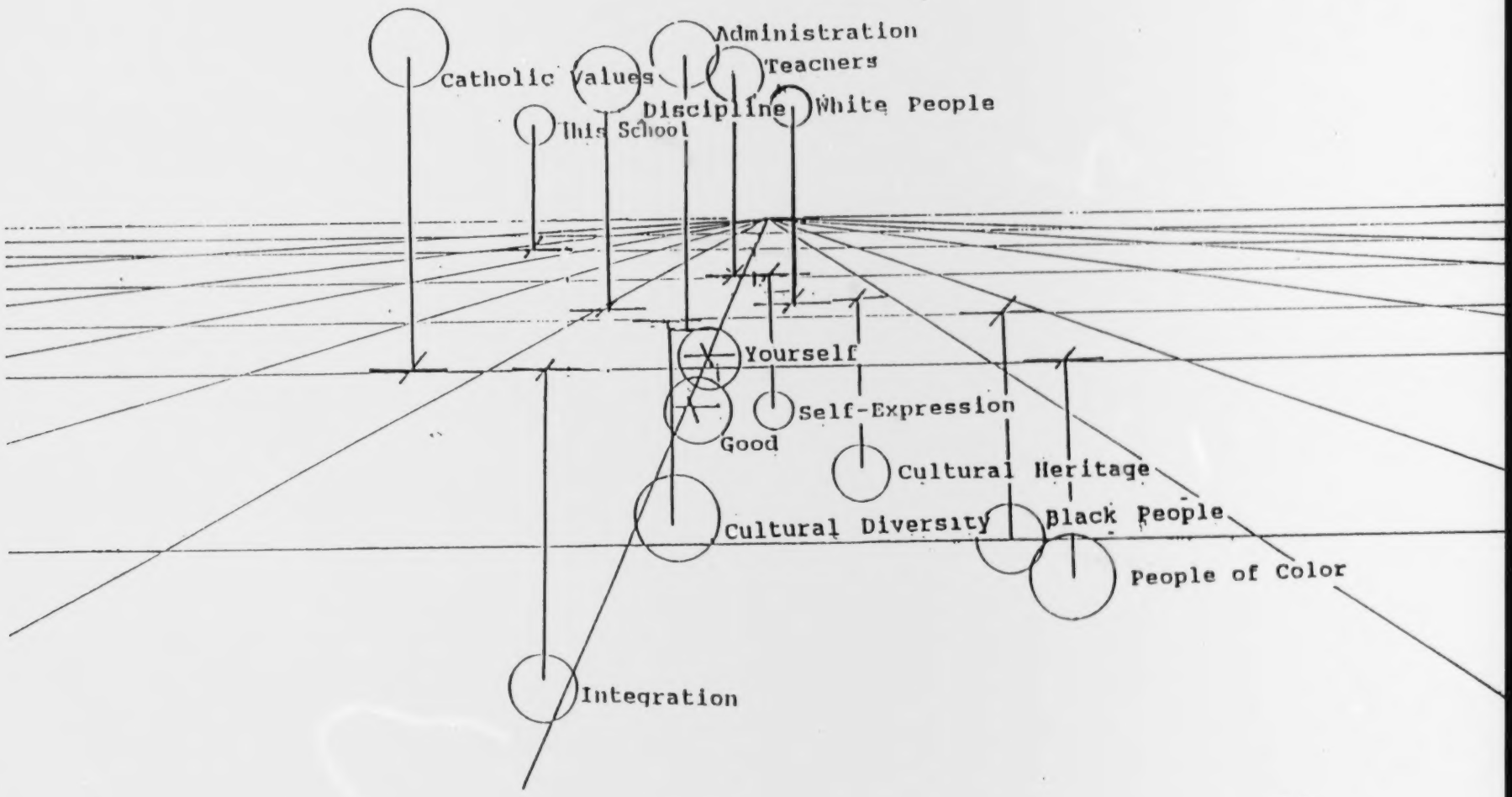
The paired-comparison part of this questionnaire provides a description of the culture of the school. Initially, we had hoped

to be able to compare the maps between the various groups in order to identify areas of discrepancy. However, due to the small number of respondents per cell, the error rate would have been too large to draw any conclusions. But the means of all the groups combined yields some useful results. (For exact means and standard errors of estimates see Appendix E.)

In general, respondents perceived the largest distances to be between both black people/people of color and Catholic values, the administration, and discipline. As expected, the smallest distances were also perceived between the school, administration, and discipline. The school was perceived quite a distance away from integration and cultural heritage. The teachers also were perceived as being far away from cultural diversity, integrate, and cultural heritage. White people were perceived farther away from cultural diversity than were black people or people of color.

The standard errors of estimate revealed that most people (about 95%) agreed upon what "good" is and what "people of color" and "white people" are. There was high amount of variance between the terms "integration" and "teachers." This could possibly mean that either the teachers themselves, as they are all white, are not perceived as being integrated, or it could mean that the teachers vary greatly on their support of integration. It is not possible to choose which of these two possibilities is most likely based only on the quantitative data. However, based upon the open-ended responses received, it is likely that both exist.

GALILEO
CULTURAL SPACE



QUESTIONNAIRE C

Specifically designed for the students, questionnaire C was designed to quantitatively determine whether the students are knowledgeable of the components of the school policy. One hundred percent of the white students understand that fooling around, being disrespectful to teachers, fighting, being late for school, using inappropriate language, and swearing are against school policy. One hundred percent of the black students were aware of the same behaviors being against school policy except for being late for school.

As to what SHOULD be against school policy, top choices by white students were fighting 72.7%; talking back to teachers, having Be-Be guns and being late for school 63.6%. Only 67% of black students completed the section as to what SHOULD be against school policy; unanimous agreement was held regarding: disrespect of teachers; talking back to teachers; bring pornographic material to school; having a Be-Be gun in school; and, using inappropriate language.

In an attempt to examine equitable treatment in the dispersement of discipline we found that an average of 12.3 incidents of disobedience to the rules were admitted to by white students with their being caught an average of 9.9 times. Whereas black students admitted to having broken the rules an average of 1194 times (one student admitted to over 1,000 times talking) and were caught 5.9% of the time.

With only 13 respondents to this questionnaire, no definitive

conclusions can be drawn. The fact that some black children reported breaking the rules in such extraordinarily frequent amounts raises an interesting question. There may be a positive stigma associated with actual rule breaking among black youth. Even if the rules are not being actually broken as many times as reported, the stigma of being a rule breaker may be perceived as positive by some peer groups. If rule breaking behavior is perceived as "positive" among some of the children, yet negative by some parents, teachers, and administrators, the problem of discipline becomes more complicated. For if what is negatively sanctioned by one group is positively sanctioned by another, this not only may inadvertently perpetuate stereotypes, but may also be detrimental for black children. This problem should be studied further.

CONCLUSION

Let us return to the model that was used to develop this approach and apply it as criteria for evaluating the research.

> **Level 1: Academic: Theory, Method and Research**
> (A dialectical interplay between theory and practice.)
>
> This research allowed students to meet academic standards via their formal study of the various theories and methods of intercultural communication research. In addition students were able to apply these methods to address a practical problem.
>
> **Level 2: Community: Praxis**
> (A detailed account of practice.)
>
> Students recorded their observations, and kept journals about their thoughts and feelings regarding the class, the research project and its progress. In addition they comprise a report based on this research and its findings. Parts of the report will be presented to the school administration to consider perspectives and

solutions they may not have considered before.

Level 3: Social: Criticism and Action
(A series of coherent, universalized reconstructions of the practice that collectively highlight its intrinsic principles and values as well as the problems and paradoxes it inescapably faces.)

This paper attempts to meet this criteria. The intrinsic principles of this research have been developed into an integrated approach to intercultural communication and education which may be used in both educational and community contexts to solve practical intercultural communication problems.

This project did contribute to the development of critical consciousness and improvement of the lives of at least some of the student/researchers as evidenced by the comments in their journals presented in appendix E. Whether or not the same can be said of other members of the community remains to be seen, as the research is presented and recommendations are implemented.

The paradoxes that participatory research inescapably faces are discussed in the remainder of this paper.

Participatory research lends itself to conflict when parties' status quo is threatened by change. The researchers expected it but were surprised when the principal voiced concern about the parents participation in completing such difficult questionnaires. She said, "Most parents don't return anything to school and the educational level of some parents won't allow them to intelligently." There seems to be a serious communication barrier here; administrators and teachers are identifying parents as the problem without any insight as to why parents might be uninvolved or why they might demonstrate lack of respect. Perhaps as administrators and teachers review this research report, they will reconsider the value of the opinions of parents and students. For to acknowledge the importance of various perspectives is the first

step in developing cultural sensitivity, which is what the administrators asked for assistance with.

Another paradox of participatory research is that it frequently assumes that people are oppressed and want to be released from their oppression. The participatory model implies that if people do not agree with this perspective it is because their consciousness hasn't been raised (i.e. cultural hegemony). If this paradox isn't considered a participatory researcher could inadvertenly fall into a paternalistic mindset. This type of mentality has led to colonialism and paternalism world wide. This paradox emerged in the following journal entry by one of the researchers who while comparing observations on incidents of discrimination between groups of children with another researchers discovered, "I thought my observation was a solitary occurrence, but I guess it's not. It seemed as though everyone had at least one observation that corresponded to mine. X's was the most powerful with the seventh grade girls. They, according to X, said that they know there is a racial problem and they don't really care if its gets corrected. I have one question, how are we supposed to help the school when the school doesn't seem to want help?" Some students self-segregated themselves and explained "we're different and that's just the way it is."

Another student's comments reflect a different perspective, "Never before did I realize how much oppression is surrounding us everyday. I had always thought oppression was a "foreign" thing, but it is "everywhere"...Being able to recognize oppression is a

part of activism, and it seems that there isn't enough of that taking place anymore."

One of the most important contributions this approach to intercultural communication research and education makes is that the research process itself provides a forum for examining various perspectives and for the expression of opinions that might not have been heard otherwise. In this regard, intercultural communication education is conceptualized as an activity which encourages students to communicate **with** rather than **to** or **about** people from different perspectives.

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APPENDIX A

QUESTIONNAIRE A

Which of the following do you consider to be problems which affect the quality of education at This School.

____Too much fighting
____Discipline policy unfair
____All children are too noisy
____Lack of support from parents
____Segregation in the community

____Some children too noisy
____Ignorance or misinformation
____School rules too strict
____Integration in the school
____Family problems

____All teachers
____Some teachers
____Curriculum excludes cultural diversity
____Discrimination based on race
____Discrimination based on age

____Discrimination based on sex
____Parents role in child's learning not active
____Children have poor self-concept
____Parents role in labeling people
____School rules are too lenient

____Staff
____Lack of role models for students
____Parents don't come to school events
____Kids watch too much T.V.
____Catholic values are not practiced

____Lack of support from friends
____Children talking back to teachers
____Not all students are Catholic
____Drugs
____Lack of support from community

____Segregation in lunch room
____Segregation in gym class
____Segregation outside school
____Home School Association is a clique
____No black teachers

____Unequal opportunities outside of school
____Alcohol
____School rules too strict
____Cost of education
____After school programs

APPENDIX A

QUESTIONNAIRE A Page 2

____Classroom structure is too traditional
____Children's diet is not balanced
____Lack of catholic values
____Apathy of teachers
____Apathy of students

____Apathy of parents
____Apathy of administrators
____Racism in society
____Too much competition

____Not enough competition
____Parents don't spend enough time with children
____Contradiction between school rules and home rules
____Underachievement of students to gain peer approval
____Segregation in classrooms

____Racism in school
____Interracial competition
____No black administrators
____Uniforms
____Boredom

If you wish to comment on any of the above, or if you can identify additional problems please use this space:

_____
_____
_____
_____
_____
_____

I am:

In the _____th grade

____Teacher ____Parent ____Administrator ____Staff
____Other (please indicate)

____White ____Black ____African-American ____Hispanic
____Asian ____Other (please indicate)

____Catholic ____Other (please indicate)

APPENDIX B

QUESTIONNAIRE B

INSTRUCTIONS:

Please estimate how different or "far apart" each of the following words or phrases are from each other. The more different, the more apart they seem to be, the larger the number should be.

EXAMPLE:

1. If you think a mouse and a hamster are similar, you could use ten (10).
2. If you think that a paper airplane and a space shuttle are very different, you might say they are 1000 units apart.
   You can make the number as big as you want.
3. If two words or phrases are not different at all, please write zero (0).

If you have no idea, just leave the space blank.

Thank you very much for your help.

MOUSE & HORSE are 100 units apart

Cultural Heritage and Good . . . . . .
Cultural Heritage and White People . . . . . .
Cultural Heritage and Black People . . . . . .
Cultural Heritage and People of Color. . . . . .
Cultural Heritage and Integration. . . . . .
Cultural Heritage and Discipline Policy. . . . . .
Cultural Heritage and Administration . . . . . .
Cultural Heritage and This School . . . . . .
Cultural Heritage and Catholic Values. . . . . .
Cultural Heritage and Cultural Diversity . . . . . .
Cultural Heritage and Self-Expression. . . . . .
Cultural Heritage and Teachers . . . . . .
Cultural Heritage and Yourself . . . . . .

MOUSE & HORSE are 100 units apart

Good and White People . . . . . .
Good and Black People . . . . . .
Good and People of Color. . . . . .
Good and Integration. . . . . .
Good and Discipline Policy. . . . . .
Good and Administration . . . . . .
Good and This School . . . . . .
Good and Catholic Values. . . . . .
Good and Cultural Diversity . . . . . .
Good and Self-Expression. . . . . .
Good and Teachers . . . . . .
Good and Yourself . . . . . .

APPENDIX B

MOUSE & HORSE are 100 units apart

Discipline Policy	and	Administration
Discipline Policy	and	This School
Discipline Policy	and	Catholic Values.
Discipline Policy	and	Cultural Diversity
Discipline Policy	and	Self-Expression.
Discipline Policy	and	Teachers
Discipline Policy	and	Yourself

MOUSE & HORSE are 100 units apart

Administration	and	This School
Administration	and	Catholic Values.
Administration	and	Cultural Diversity
Administration	and	Self-Expression.
Administration	and	Teachers
Administration	and	Yourself

MOUSE & HORSE are 100 units apart

This School	and	Catholic Values
This School	and	Cultural Diversity.
This School	and	Self-Expression
This School	and	Teachers.
This School	and	Yourself.

MOUSE & HORSE are 100 units apart

Catholic Values	and	Cultural Diversity
Catholic Values	and	Self-Expression.
Catholic Values	and	Teachers
Catholic Values	and	Yourself
Cultural Diversity	and	Self-Expression.
Cultural Diversity	and	Teachers
Cultural Diversity	and	Yourself

MOUSE & HORSE are 100 units apart

Self-Expression	and	Teachers
Self-Expression	and	Yourself
Teachers	and	Yourself

APPENDIX B

White People	and	Black People. . . . .
White People	and	People of Color . . . . .
White People	and	Integration . . . . .
White People	and	Discipline Policy . . . . .
White People	and	Administration . . . . .
White People	and	This School . . . . .
White People	and	Catholic Values . . . . .
White People	and	Cultural Diversity. . . . .
White People	and	Self-Expression . . . . .
White People	and	Teachers. . . . .
White People	and	Yourself. . . . .

MOUSE & HORSE are 100 units apart

Black People	and	People of Color . . . . .
Black People	and	Integration . . . . .
Black People	and	Discipline Policy . . . . .
Black People	and	Administration. . . . .
Black People	and	This School . . . . .
Black People	and	Catholic Values . . . . .
Black People	and	Cultural Diversity. . . . .
Black People	and	Self-Expression . . . . .
Black People	and	Teachers. . . . .
Black People	and	Yourself. . . . .

MOUSE & HORSE are 100 units apart

People of Color	and	Integration. . . . .
People of Color	and	Discipline Policy. . . . .
People of Color	and	Administration . . . . .
People of Color	and	This School . . . . .
People of Color	and	Catholic Values. . . . .
People of Color	and	Cultural Diversity . . . . .
People of Color	and	Self-Expression. . . . .
People of Color	and	Teachers . . . . .
People of Color	and	Yourself . . . . .

MOUSE & HORSE are 100 units apart

Integration	and	Discipline Policy . . . . .
Integration	and	Administration. . . . .
Integration	and	This School . . . . .
Integration	and	Catholic Values . . . . .
Integration	and	Cultural Diversity. . . . .
Integration	and	Self-Expression . . . . .
Integration	and	Teachers. . . . .
Integration	and	Yourself. . . . .

APPENDIX C

QUESTIONNAIRE C

Please answer the following questions honestly. Neither your teachers, administrators, nor your parents will see your answers. If you do not understand a word then leave the space blank.

Which of the following is against school policy?

_____talking
_____fooling around in class
_____disrespect of teachers
_____playing
_____talking back to the teacher
_____disrespect of other students

_____being loud
_____fighting
_____being late for school
_____bringing pornographic material to school
_____arguing

_____having Be-Be guns in school
_____using inappropriate language
_____wearing striped socks
_____swearing
_____skipping school

Which of the following do you feel <u>should be</u> against school policy?

_____talking
_____fooling around in class
_____disrespect of teachers
_____playing
_____talking back to the teacher
_____disrespect of other students

_____being loud
_____fighting
_____being late for school
_____bringing pornographic material to school
_____arguing

_____having Be-Be guns in school
_____using inappropriate language
_____wearing striped socks
_____swearing
_____skipping school

QUESTIONNAIRE C Page 2

In the past year how many times have you done any of the following?

_____talking
_____fooling around in class
_____disrespect of teachers
_____playing
_____talking back to the teacher
_____disrespect of other students

_____being loud
_____fighting
_____being late for school
_____bringing pornographic material to school
_____arguing

_____having Be-Be guns in school
_____using inappropriate language
_____wearing striped socks
_____swearing
_____skipping school

How many times did you get caught when you did the following?

_____talking
_____fooling around in class
_____disrespect of teachers
_____playing
_____talking back to the teacher
_____disrespect of other students

_____being loud
_____fighting
_____being late for school
_____bringing pornographic material to school
_____arguing

_____having Be-Be guns in school
_____using inappropriate language
_____wearing striped socks
_____swearing
_____skipping school

If you got caught doing any of the above, please state exactly what happened:

_____talking_____
_____fooling around in class_____
_____disrespect of teachers_____
_____playing_____
_____talking back to the teacher_____
_____disrespect of other students_____

QUESTIONNAIRE C Page 3

(Continued)
If you got caught doing any of the above, please state exactly what happened:

_____being loud_____
_____fighting_____
_____being late for school_____
_____bringing pornographic material to school_____
_____arguing_____

_____having Be-Be guns in school_____
_____using inappropriate language _____
_____wearing striped socks_____
_____swearing _____
_____skipping school_____

Please use this space if you have any comments about the school's policy:_____
_____
_____
_____
_____

I am in _____th grade:

I am:

____White ____Black ____African-American ____Hispanic

____Asian ____Other (please indicate)_____

____Catholic ____Other (please indicate)_____

APPENDIX D

TEACHERS

- Christian values are not practiced, as evidenced in some children's behavior and attitude toward other students as well as teachers, administrators, staff; not merely catholic values.
- I don't really feel that there are any major problems at [this school]. I am happy to be working at an integrated school where people get along so well on the whole. I am glad that my children had the experience of attending an integrated school, an experience I didn't have. I feel that much progress has been made in the past 20 years, but that we must keep working together.

PARENTS

- Too much emphasis on class standing. Too much pressure to win not achieve. Teachers tend to teach thru tests not really helping students to learn.
- Children do not think for themselves because of lack of independence. All decisions are made by administration and teachers.
- Overall, I feel the educational environment at ... is excellent. Keeping in mind that no school is perfect and although I may not agree with everything my children's teachers say or do, I feel that this school's policies most closely agree with our family's.

* - Overall I am pleased with the education my child receives. I feel comfortable with the other teachers, students, administrators and have not seen any forms of racism since my child has been there and for those reasons I am sending him back for another year.

* - With growing number of Afican American students more attention should be given to developing cultural activities that reflect the same. As well as at least the option to attend an African American History class, instead of focusing on African Americans duing African American History month in February.

- I feel not enough teachers are willing to put additional effort into teaching. Only a select few choose to spend time with children and enjoy teaching. Also too few minority teachers for the number of minority students. Students not allowed enough self expression and individualism.
- There should be less tolerence for children who are habitually disruptive and disrespectful.
- There is a definite difference in how the children are treated by some teachers which is based on race. Careless remarks by some teachers which are interpreted by students to mean something that the teacher may or may not have intended. For example, the religion teacher made a comment that the non-Catholic students were smarter than the Catholic kids. A student (Caucasian) interpreted this to mean that the Caucasian

students were not as smart as the African-American kids. Teachers don't understand and sometimes feel threatened by behavior of Black students that a Black teacher would just take in stride. There are definite black/white lines drawn.

The following comments are a sample of responses received from the following questions posed: a) If you could change anything about [this school] what would you change? b) If you were principal for a day, what would you do? and c) Please list any additional comments or suggestions.

STAFF & ADMINISTRATORS:

a) - Nothing. I would keep working at what we're doing.
- The Pastor
- nothing
- It's location

TEACHERS:

a) - More pay for teachers; fewer children in classes
- Teachers' salaries - far too low now
- # of students per class
- There would be no racism amongst the children.
- A few teachers, students, and parents attitudes.
- The money available to purchase materials which would make the learning process much more creative for the children and teachers!
- I would like more involvement of teachers and parents in decision making in certain areas of policy.
- Have students take entrance exam

TEACHERS

b) - Enforce better order in the halls!!!
- It is impossible to make any lasting changes in one day, so I would carry on with the normal routine! However, as a long range goal I would make an attempt to get the parents more involved.
- Try to be actively involved with the students to try to encourage their learning and work on their self esteem.
- Try to cope diplomatically
- Give everyone the day off
- Not give out this questionnaire
- This questionnaire was poorly conceived and delivered. To send one of this length home at this time of year is ridiculous. Eighth grade is having Class Day tomorrow and neither they nor their parents are concerned with this. If you only expect a small return, what validity will your results have. The B section is poorly written and explained. Without an explanation by the principal, I could have never answered. I question how many parents will be able to understand. Once again, the reliability and accuracy of the results is highly questioned.
- Only those parents with negative viewpoints will

take the time to respond - they'll use this as their "complaint box!!"

PARENTS

a) - Better facilities. Keep cleaning up and painting! It helps self esteem of students.

- More self expression for students. Less interference by teachers over small petty things
- Hiring of some black teachers

* - The absence of black administrators and teachers. I would also add an Afican American history class to the curriculum.

* - More of a focus on ethnic history, i.e. Asian, Afro-American, Japanese to introduce children to other cultures.

- Less discipline in cafeteria, faster lunch lines, more diverse programs.
- Need more input from parents
- The constant selling of things. The rigidity of the dress code should be changed.
- I would prefer it if it were an all Catholic school.
- Administration
- Cultural sensitivity training for faculty and all administrators.

PARENTS

b) - Fire the current principal. Change the dress code. Improve school/parent and administration/teacher communications.

- Make school more of a learning experience--make subjects something a student wants to learn. Go back to traditional values.
- Make sure all students took notes home from school.

* = COMMENTS FROM AFRICAN AMERICANS

APPENDIX D

PARENTS Cont.

- I would have teachers and students change places. I feel it is important for each to experience what each is going through. It also gives the teacher a first hand look at how they are perceived by the student and vice-versa.
- Less tolerance for disruptive students
- Have the children engage in open discussion on how they perceive differences in the races.
- Keep the school clean and fresh. The children will have more pride and respect for it! Parents will help paint, we did! Get rid of unruly and disruptive children. Some children really want to learn and these other disruptive kids hinder their progress.
- I think [This School] is doing a fine job of meeting the needs of our students.
- I feel that this questionnaire tilts to far towards race and color not problems at the school if there are any.
- Return to respect for people and things stress Catholic values and teach and ingrain these values. Return teachers to proper role as educators and also "friends" of students but always teach respect. I was raised in Catholic schools and was taught at home-respect-for people and property. Return authority to adults-until children are mature enough to accept responsiblity.
- The current principal rules by imperial fiat. She has alienated many parents by her attitude of disrespect for parents. This is reflected in the lack of volunteers for school functions, and the number of families who have withdrawn their children from this school. However, other new families have registered, thus the total enrollment of the school does not reflect this. I do like the fact that [this school] is an integrated school, and is very strong academically.
- I think [this school] has been overwhelmed by a sudden influx of Black children. I think some teachers and administrators allow their personal bias to "color" their treatment of minority students. If [this school] follows the pattern of public schools, they will continue to experience an increase in minority students. Even the "complexion" of the surrounding community is changing. I think the faculty and administration should be mandated to take courses focusing on cultural diversity and sensitivity t r a i n i n g . Secondly, minority faculty members should be hired.
- This form is a waste of my time and intelligence

APPENDIX D

STUDENTS - If you wish to comment on any of the above, or if you can identify additional problems please use this space:

- I don't understand why in Music class we have to sit on the edge of your chairs when it really just hurts your back. And I don't understand why we have to walk on the right hand side of the wall.
- Kids are to mean too each other. Teachers should give homework but too much homework.
* - Sometimes in my class a group of white people might be talking when they are not suppose to; but when me and my friends who are black [do this] we get yelled at.
- I think many teachers, students and staff at times have a disliking atitude.
- Problems with making friends.

STUDENTS: If you could change anything about [This School], what would you change?

- Ratio of Blacks and Whites
- The color of the classrooms and some of the grading system.
- I'd change the administration except for a very few select teacher. Save Mr. B.G.!
- Teachers
* - I would change the attuide of most teachers towards Blacks
- Uniforms and rules
* - Uniform, to have none
- Change uniforms, hire Black teachers, have people get along and stop the fighting
* - The uniforms
- Uniforms
- The uniforms to NO uniforms.
- New Uniforms

STUDENTS: If you were principal for a day, what would you do?

- Free time, assembly, classes
- Say that there are to be NO homework on Fridays
- Have a day just for reading
- Hire some black teachers
* - Throw a big party
- Tell everyone to take the day off
* - I raise the non-racial teachers pay
- Stop snooping, make students stop making fun of ....?
- I'd re-do the school rules and stick to what I say.
- Give everybody 3 days off every week
- Have a talk to the children about how they treat one another.

STUDENTS: Please list any additional comments or suggestions.

- I think they should have rewards for people who didn't make the honor roll

- This school is very double wordy and don't say what they mean. The school will say one thing and do the other.
- Teachers, priests etc. should stay out of our business especially with boyfriends etc.
- Have multi-cultural teacher
- I don't have none
* - I think [This School] is very fair until it comes to black education because when black history month comes we always talk about the same things. Just: Rosa Parks. Martin L. King Jr.
- I think that people should learn that ALL people ARE Equal and have feelings. Because many people pick or discourage others on their personal appearance. example: 1. Tall 2. thin 3. Fat 4. Short 5. etc.

STUDENTS: (From Questionnarie C) Please use this space if you have any comments about the school's policy:

- I think it is too strict and the uniforms stink and there should be no H.W. on Friday.
- Should be able to chew gum. School should stay out of private life, boyfriends etc.

RESEARCHERS - ADDITIONAL PROBLEMS/COMMENTS (From Questionnaire A)

* - It appears that disciplinary measures are unjustly levied against the black students. I would presume behavioral styles and learning styles of black children need to be studied more thoroughly by teachers and administrators. Demoralizing of black children could occur if procedures are not handled fairly.
- Apathy in terms of change for the better

RESEARCHERS

If you could change anything about [This School], what would you change?

- Racism - cultural diversity
- More culture diversity of curriculum
- I would structure the school system according to 90's family structure; taking into consideration single parent families, etc. ...
- Vary the curriculum outside traditional accepted one - (Waldor School - (knitting) example and group activity stressed
- Children teach each other.
- I would like to see everyone accept diversity; to celebrate their differences and all get along
* - Provide training in-services for staff, faculty, administration and parents on Valuing Cultural differences. Conduct cultural sensitivity sessions with children, daily! Provide multicultural curriculum.

- Curriculum

RESEARCHERS: If you were school principal for a day, what would you do?

* - 1) Implement a more collaborative style of leadership with teachers and parents. 2) Be more optimistic! 3) Delegate tasks like newsletter & P.R. to parents!
- Curriculum
- I would have a culture celebration.
- Have a dance-dance all day to all kinds of music.
- Let the students be teachers and the teachers be students.
- Have all teachers teach that difference is good & respect all differences.
- Take the kids out in a field trip.

RESEARCHERS - Please list any additional comments or suggestions.
- Let children express their beauty. Support parents, give them a chance to do a great job. Teach them and their children.

* - Valuing differences is essential in forging successful relationships -- or in other words "Christ-like." We were not called by God to all be the 'same,' however, we were called to love one another as we love OURSELVES. As teachers - do you help build bridges between diverse cultures and religions? As administrators - do you ever take time to walk in "black folks" shoes? When is the last time either group (teachers/administrators) attended workshops or seminars relating to blacks? The diocese does offer information on them!

APPENDIX E

MEAN GALILEO DISTANCES

Object: white people

Attribute	Distance	N
cultural heritage	56.60	62
good	68.14	59
integration	121.70	47
discipline	90.96	52
administration	48.00	55
Catholic values	79.34	53
cultural diversity	111.96	46

Object: black people

Attribute	Distance	N
cultural heritage	64.66	64
good	60.98	56
integration	78.20	50
discipline	116.56	48
administration	91.26	35
Catholic values	144.56	48
cultural diversity	84.00	46
self-expression	63.50	50

Object: people of color

Attribute	Distance	N
cultural heritage	63.17	60
good	69.87	54
integration	96.74	46
discipline	121.51	43
administration	115.13	40
Catholic values	124.57	46
cultural diversity	66.53	43
self-expression	75.64	47

Object: School name

Attribute	Distance	N
cultural heritage	106.73	52
good	74.86	58
integration	108.37	49
discipline	36.52	56
administration	19.43	53
Catholic values	56.16	56
cultural diversity	79.00	43
self-expression	97.56	43

APPENDIX E

Object: teachers

Attribute	Distance	N
cultural heritage	106.98	51
good	72.85	59
integration	122.33	43
discipline	57.50	52
administration	63.63	51
Catholic values	81.15	52
cultural diversity	122.56	43
self-expression	86.94	49

Object: yourself

Attribute	Distance	N
cultural heritage	55.38	63
good	34.93	58
integration	63.65	48
discipline	48.75	48
administration	68.79	43
Catholic values	64.90	51
cultural diversity	48.90	50
self-expression	55.71	5

Standard Errors of Estimate

1	cultural heritage	=	20.2379
2	good	=	4.2780
3	white people	=	6.2606
4	black people	=	26.9404
5	people of color	=	5.5107
6	integration	=	24.9034
7	discipline	=	17.6550
8	administration	=	11.2213
9	This school	=	11.7257
10	Catholic values	=	20.2908
11	cultural diversity	=	18.4472
12	self-expression	=	14.6681
13	teachers	=	22.9679
14	yourself	=	8.8065

Appendix F

(Excerpts from Journal Entries)

"It would seem that if there are real problem at THE SCHOOL they are probably the same problems that exist in most of our schools."

"I am constantly aware of the problems, ideas, attitudes, opinions and solutions of people everywhere. This class made me aware of the understadning and appreciation of cultural differences in OUR CITY, The U.S., the World. I am reminded of my prejudices, understanding why we are prejudice, experiencing, listening, and knowing the ethnicities around us."

"My birthday was two days ago. I turned 22, but I guess I still don't know how to act like an adult...I feel I am going to have a lot of stuff to do in the near future. As a result, I don't think I am going to spend as much time as I would like working on it [the project]. So far, it's beginning to take a little shape and I can see where everyone else is. It makes me feel better to know that everyone else is just as confused."

"The only problem is, that I think its the administration's fault for the current situation."

"...It seems as though there is a huge apathy problem with the parents. If they won't get involved, how can we expect to help their children. Also, just like their kids, there seems to be a slight clique in the group. Like if you are not a part of this clique, then you're not a part of the whole group. This creates another question, how much do the parent's actions influence the kid's?"

"I am slowly learning that if I want to know what really is going on in this country and the world, I have to do three things. they are: 1) read as much material as possible 2) talk to as many people as possible, and 3) listen to as many people as possible...I am becoming a better listener."

"I went to see a speaker at the conference on Ethnicity and Conflict that made a great impression on me. Her name was Lori Ellicott-Bartle, a graduate student in the master's program in Education and Human Development at SUNY Binghamton...She quoted an article by Ann Russo, 'Racism originates with and is perpetuated by white people. It shapes our identities...' Her key points were as follows:

1] understand stereotype and people of different backgrounds
2] reject the status quo and topple the system that keeps us ignorant and suspicious of one another
3] understand differences and similarities of people of different backgrounds
4] work towards self-awareness and
5] realize how racism shapes our society and overloads us with inaccurate information..."

APPENDIX F

"Anyway, an interesting thing caught my eye. One little white girl was.....

"One more important thing I saw, was that the teachers didn't really want us there. I overheard one teacher remark to another about my presence in class not being able to help. Actually she kind of leaned toward it being a nuisance."
"I still really don't know exactly where we are going. Everyone seems so idealistic it kind of gets to me. If we're going to do something, let's do it instead of just sitting around and bumping each other's gums about it. It just seems that there is too much talk and not enough action. Then again, I could be just impatient. Maybe I should just cool my jets a little bit and listen to what everyone has to say. That probably would be nice, but some of the ideas are contrary to my own beliefs...

"..the best plans in the world weren't perfect; but they did start somewhere."

"..the more you learn about yourself and how you react to situations can only help you deal better with each new situation.'

"My contributions in my mind are constantly interspersed with belittling thoughts of how juvenile and how can you express that without sounding so small."

"Stop, have you thought about this deeply enough -"

"I feel so inadequate."

"I feel the most incredible powerlessness in the classroom. It was heaven once when our family was transferred to an affluent high school. Something shot through the core of my stability and confidence and it never pulled back together when I think about it. Leaving my old friends was so traumatic and I was heartbroken but I just needed something to effect the same at my new school. How come I never found it. Did I want to find it? Why was it necessary that I fall into a whirlpool that I still haven't learned to get out of?"

Entries on the Re-evaluation Co-couciling Support Group:

"I resent and will fiercely oppose racism's crippling limits to the progress of my beloved human race. Always keeping in mind my proud heritage of fighting oppression and wanting to enrich my present and future, I will engage and join with others to smash racism so that we all may live in a free world."

"We do this work to reclaim our full humanness not to take care of people of color."

"Racism has ruined our lives or deprived us of the great riches of diversity."

APPENDIX G

(RECOMMENDATIONS)

Based on this research and Galileo theory, it is possible to suggest ways communication can be used to change the culture of the school. The Galileo system which analyzed the data of these surveys generates optimal messages for decreasing the distance between targeted concepts. For example, if the administration wants to change the image of their school to be closer to the school and teachers, then they need to actively construct messages which associate them with one another.

Another series of concepts that could be changed to benefit this community is the distances between black people/people of color and Catholic values; and, the administration and discipline. If a person of color is in administrative position, this distance would be likely to decrease. There seems to be a need for integrating the concepts black people/people of color with Catholic values. It may be useful to explore what people perceive Catholic values and the values of black people/people of color to be, how they are different and why. According to Galileo theory, even discussions about values among representatives of these different perspectives would move them closer together. This assumes of course, that there is an equal amount of talking and listening by each of the participants.

Regarding integration, cultural diversity, and cultural heritage, educational programs could be implemented which move white pecple closer to these concepts. White students could be encouraged to learn about their own heritages and the diversity that exists among themselves. This could move them closer to the

concepts of cultural diversity and heritage which up to this point are being more closely associated with people of color and black people.

Another strategy that may be useful is if the discipline policy could be moved closer to the parents. Both teachers and administrators perceived this to be one of the biggest problems. Therefore, parents need to be educated about the discipline policy and be given a more active role in implementing it. This would be difficult however if the parents don't agree with the discipline policy itself, in which case, perhaps it would be useful to have meetings in which the parents and the administrators construct the discipline policy together. This would also help to address the problem of inconsistancy between home and school rules. Even more ideally, would be to offer the children more of a say in the discipline policy.

Overall, many comments by the children indicated a sense of powerlessness and frustration with the rules. According to their responses to questionnaire C however, children agreed with a majority of the rules the administration outlined in Table I. Worth noting however, is our sample size was too small to be of any signifcant value especially since several of the numbers of incidents reported were in the thousands. Actual number of white children reporting being caught did not correlate to the discipline statistics. It would appear that perhaps only the same children (black) were reportedly disruptive on numerous occasions.

If children had a more active role in the decision making processes that affect their lives (discipline policy, uniform

choice, curriculum options) even if only on a communication level where they are asked for their opinions, it is possible their perceptions as outlined in the Galileo would move closer to the school and the administration. Teachers themselves might want to compile their own micro-ethnographies.